

Śrīla Sarasvatī Gosvāmyaṣṭakam
[bhakti-yoga-pratijñā-śrī-kṛṣṇa-āśaiśavopāsita-bhakti-yoga-
duḥ-saṅga-tyāgāya-dṛdha-pratijñā-kṛṣṇānusandhāna-nimagna-cittam-
vande-prabhum-śrīla-sarasvatīm-tam]

From childhood I have worshipped the path of bhakti-yoga, and I have a strong resolve to give up wicked association and my mind is fully absorbed in the search for Śrī Kṛṣṇa.

*āśaiśavopāsita bhakti-yogaṁ
duḥ-saṅga-tyāgāya dṛdha-pratijñam
kṛṣṇānusandhāna-nimagna-cittam
vande prabhum śrīla-sarasvatīm tam*

I offer my obeisance to those noble souls who, from their very childhood, have been devoted to the practice of bhakti-yoga, are resolute in renouncing bad company, and have their minds fully absorbed in the quest for Śrī Kṛṣṇa. (1)

I worship Śrīla Sarasvatī Prabhu, who has worshipped the path of bhakti-yoga since his childhood. He has a strong resolve to give up wicked association and his mind is fully absorbed in the search for Śrī Kṛṣṇa.

I offer my obeisance to those noble souls who, from their very childhood, have been devoted to the practice of bhakti-yoga, are resolute in renouncing bad company, and have their minds fully absorbed in the quest for Śrī Kṛṣṇa. (1)

śrī-gaura-pādābja-su-bhṛṅga-rājam
nāmnām pracārodyama pūrṇa-hṛdam
śrī-dhāma-sevāsu nitānta-ceṣṭam
vande prabhum śrīla-sarasvatīm tam

*śrī-gaura-pādābja su-bhṛṅga-rājam
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śrī-dhāma-sevāsu nitānta-ceṣṭam
vande prabhum śrīla-sarasvatīm tam*

I worship Śrīla Sarasvatī Prabhu, who is a monarch amongst the bumblebees swarming at the lotus feet of Śrī Gaura. His heart is full of zeal to propagate the Holy Name, and he fully endeavors to serve the holy dhāma.

I worship Śrīla Sarasvatī Prabhu, who is a monarch amongst the bumblebees swarming at the lotus feet of Śrī Gaura. His heart is full of zeal to propagate the Holy Name, and he fully endeavors to serve the holy dhāma.

I offer my obeisance to Śrīla Sarasvatī Prabhu, who is the foremost among the bees at the lotus feet of Śrī Gaurasundara, His exclusive servant, whose heart is filled with the endeavor to propagate the holy name and who is exceedingly diligent in serving Śrīdhāma.

śāstrārtha-nirdhāraṇa-sad-vareṇyam
bhakter viruddhāśaya-bheda-dakṣam
nityam satām mānasa-rāja-hamṣam
vande prabhum śrīla-sarasvatīm tam

*śāstrārtha nirdhāraṇa sad-vareṇyam
bhakter viruddhāśaya-bheda-dakṣam
nityam satām mānasa-rāja-hamṣam
vande prabhum śrīla-sarasvatīm tam*

I worship Śrīla Sarasvatī Prabhu, who has ascertained the true and most excellent meaning of the śāstra, who is expert in suppressing anti-devotional

I worship Śrīla Sarasvatī Prabhu, who has ascertained the true and most excellent meaning of the śāstra, who is expert in suppressing anti-devotional

sentiments, and who constantly wanders like a swan in the minds of the *sādhus*.

I offer my obeisance to Śrīla Sarasvatī Prabhu, who, having determined the true purpose of the scriptures, is revered by virtuous people, who is adept at subduing minds opposed to devotion, and who constantly moves like a royal swan in the lake of saints' minds."

नमोऽस्तुते श्रीलसस्वतीप्रभुभ्यो नमोऽस्तुते
निर्मया विस्तारी-सुबोधा-भष्यारं
nirmāya vistāri-subodha-bhāṣyaṁ
तत्त्वान्दहा-लोकस्या सुदृक् प्रदामं च
tattvāndha-lokasya sudṛk pradaṁ ca
उत्पदितāśeṣa सुध्नि-प्रमोदामं
utpāditāśeṣa sudhī-pramodaṁ
vande prabhum śrīla-sarasvatīm tam

श्रीलसस्वतीप्रभुभ्यो नमोऽस्तुते नमोऽस्तुते श्रीलसस्वतीप्रभुभ्यो नमोऽस्तुते
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श्रीलसस्वतीप्रभुभ्यो नमोऽस्तुते श्रीलसस्वतीप्रभुभ्यो नमोऽस्तुते श्रीलसस्वतीप्रभुभ्यो नमोऽस्तुते

I worship Śrīla Sarasvatī Prabhu, who, composing commentaries that are fully replete with proper knowledge, has enlightened those persons who were philosophically blind and has given unlimited bliss to the intelligent devotees.

I offer my obeisance to Śrīla Sarasvatī Prabhu, who has provided clear vision to the world on the subject of truth through his well-established commentary, and has increased the joy of wise individuals.

गोपेश-नेत्रोत्सवा-वृद्धि-रामारं
gopeśa-netrotsava-vṛddhi-rāmaṁ
आदुर्या-माधुर्या-रसाब्धि-पूरणमं
audārya-mādhurya-rasābdhi-pūrṇam
रधहा-सरा-तीरा-निवासा-यत्नमं
rādhā-saras-tīra-nivāsa-yatnaṁ
vande prabhum śrīla-sarasvatīm tam

श्रीलसस्वतीप्रभुभ्यो नमोऽस्तुते श्रीलसस्वतीप्रभुभ्यो नमोऽस्तुते श्रीलसस्वतीप्रभुभ्यो नमोऽस्तुते
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I offer my obeisance to those noble Śrī Sarasvatī Prabhus whose charming forms increase Śrī Kṛṣṇa's joy, who are oceans replete with generosity and sweetness, and who reside with great longing on the banks of Rādhā-kunḍa.

I worship Śrīla Sarasvatī Prabhu, whose form is an ever-increasing festival of bliss to the eyes of the Lord of the cowherd boys. He is an ocean full of the mellows of magnanimity and sweetness, and he eagerly resides on the banks of Rādhā-kunḍa.

सुद्धेना ज्ञानेना जगज्जानानामं
suddhena jñānena jagaj-janānām
विनाशितमं मोहा-गान्धकआरामं
vināśitaṁ moha-ghanāndhakāraṁ
आचार्या-वारेण कृपा-मयेना
ācārya-vareṇa kṛpā-mayena
vande prabhum śrīla-sarasvatīm tam

श्रीलसस्वतीप्रभुभ्यो नमोऽस्तुते श्रीलसस्वतीप्रभुभ्यो नमोऽस्तुते श्रीलसस्वतीप्रभुभ्यो नमोऽस्तुते
श्रीलसस्वतीप्रभुभ्यो नमोऽस्तुते श्रीलसस्वतीप्रभुभ्यो नमोऽस्तुते श्रीलसस्वतीप्रभुभ्यो नमोऽस्तुते
श्रीलसस्वतीप्रभुभ्यो नमोऽस्तुते श्रीलसस्वतीप्रभुभ्यो नमोऽस्तुते श्रीलसस्वतीप्रभुभ्यो नमोऽस्तुते

I offer my obeisance to those most merciful and supreme Ācāryas, Śrīla Sarasvatī Prabhus, by whom, upon receiving knowledge, the ignorance and

darkness of the inhabitants of the world have been destroyed.

I worship Śrīla Sarasvatī Prabhu. Through pure knowledge, that foremost ācārya who is full of mercy, has eradicated the dense darkness of bewilderment for the people of this world.

पारसमुद्रमं गुरुगौरावन्धिमं
आमनायाधाराप्रसृतमं समृद्धमं

*pāre samudraṁ guru-gaura-vāṇīm
āmnāya-dhārā-prasṛtāṁ samṛddhāṁ
vistārya yo'tynta-mudam pralebhe
vande prabhuṁ śrīla-sarasvatīm tam*

वन्दे प्रभुं श्रीलालासासवतीं तमं
पारसमुद्रमं गुरुगौरावन्धिमं आमनायाधाराप्रसृतमं समृद्धमं
विस्तार्य योत्यन्तमदमं प्रालेभे, तं वन्दे प्रभुं श्रीलालासासवतीं तमं

I worship Śrīla Sarasvatī Prabhu, who feels immense pleasure in propagating across the seas the message of Śrī Śrī Guru-Gāurāṅga which emanates from the divine current of the Vedas.

कैतान्यासाङ्गितासाहस्रावक्त्रमं
जीवास्यदुःखेनादयाद्राचितमं

*caitanya-saṅgīta-sahasra-vaktraṁ
jīvasya duḥkhena dayādra-cittaṁ
bhṛtyeṣu dīneṣu kṛpā-guṇābhim
vande prabhuṁ śrīla-sarasvatīm tam*

तं वन्दे प्रभुं श्रीलालासासवतीं तमं
कैतान्यासाङ्गितासाहस्रावक्त्रमं जीवास्यदुःखेनादयाद्राचितमं
भृत्येषु दिनेषु कृपागुणाब्धिमं, तं वन्दे प्रभुं श्रीलालासासवतीं तमं

He sings about Śrī Caitanya as though he possesses a thousand mouths, and his heart melts with compassion for the jīvas. I worship Śrīla Sarasvatī Prabhu, who is an ocean of mercy to this fallen servant.

I offer my obeisance to those Śrīla Sarasvatī Prabhus who become thousand-mouthed in describing the glories of Śrī Caitanya Deva, whose hearts melt with compassion for the suffering of living beings, and who are oceans of mercy towards humble servants.

by the limitations of time and space imposed by Māyā, and thus it is reflected in a temporary and distorted form in bound living beings. As long as the love of living beings remains subject to the limitations of time and space, it does not manifest in its pure form, even though they may have a desire for eternal love.

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The world averse to Hari is bound by time and space

All things in the world are bound by time and space, except for the Supreme Lord Himself. Time and space, which originate from the Lord, cover the living beings who are averse to the Lord in the material world. Even when reading about the Lord, living beings who are averse to Him try to bring Him within the limitations of space and time.

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The manifestation of the divine form upon
the removal of averseness to Hari

The living being averse to Hari considers themselves the enjoyer of the external world. When their outward tendency is removed, their conception of being the enjoyer is also removed, and they become free from the bondage of time and space imposed by Māyā. The living being averse to Hari can attain the transcendental form of the Supreme Lord, the divine father, by renouncing their temporary and limited knowledge.

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The quest for love is inherent; two types: material and spiritual

Every living being searches for eternal and unlimited love. This is their natural inclination, which they experience at all times, whether they are aware of it or not. This nature of theirs never leaves them. Those who search for love are divided into two categories: one searches for temporary love, and the other

searches for eternal love; in other words, one group is materialistic, and the other is spiritual. Temporary and limited nature is material, while eternal and unlimited nature is spiritual. Materialistic persons averse to Hari remain engrossed in the desire for temporary happiness, whereas spiritual persons inclined to service remain always absorbed in the joy of serving Kṛṣṇa.

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The nature of materialistic persons averse to Hari - considering everything as an object of enjoyment

Materialistic persons, being averse to Hari, have learned to respect temporary and illusory objects, to the extent that they even consider the object of service for spiritual persons, Śrī Kṛṣṇacandra, Kṛṣṇa devotion, and Kṛṣṇa's devotees, as their own objects of enjoyment. They speak spiritual words with their mouths and open a shop of temporary love. As a result, they never have a direct experience of the eternal, loving form of Śrī Kṛṣṇacandra. They consider spiritual Kṛṣṇa, Kṛṣṇa devotion, and Kṛṣṇa's devotees not only as temporary, material bodies but also as objects of their enjoyment.

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The nature of spiritual devotees - renunciation of bad company

The conception of spiritual devotees is not like that. When a materialistic person, with the intention of polluting the spiritual conception, displays a pretense of temporary love, the devotees completely reject them and consider such association to be thoroughly bad.

ସାଧୁମାନଙ୍କର ମନୋବୋଧ

ସାଧୁମାନଙ୍କର ମନୋବୋଧ ଯେତେବେଳେ କିଛି ମନୋବୋଧୀଙ୍କର ସାଙ୍ଗରେ ଥାଏ, ସେମାନେ ସାଧୁମାନଙ୍କର ମନୋବୋଧକୁ (ସାଧୁମାନଙ୍କର ମନୋବୋଧ) ମନୋବୋଧୀଙ୍କର ମନୋବୋଧ ମନୋବୋଧୀଙ୍କର ମନୋବୋଧ, ସାଧୁମାନଙ୍କର ମନୋବୋଧ ମନୋବୋଧୀଙ୍କର ମନୋବୋଧ ମନୋବୋଧୀଙ୍କର ମନୋବୋଧ, ସାଧୁମାନଙ୍କର ମନୋବୋଧ ମନୋବୋଧୀଙ୍କର ମନୋବୋଧ ମନୋବୋଧୀଙ୍କର ମନୋବୋଧ ମନୋବୋଧୀଙ୍କର ମନୋବୋଧ—ସାଧୁମାନଙ୍କର ମନୋବୋଧ ମନୋବୋଧୀଙ୍କର ମନୋବୋଧ

Difference between devotees and non-devotees

There is a vast difference, like that between the sky and the earth, between devotees and those averse to Hari. Devotees renounce material obstacles, i.e., bad company. However, those averse to Hari do not want to give up bad company, even with the hope of temporary pleasure. An intoxicant addict does not want to give up intoxicants, and a sensualist can never give up their objects of lust. Being unable to give up bad company, they become deeply attached to temporary objects.

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本行在 2019 年 12 月 31 日及 2019 年 12 月 31 日以前，
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Translation: O saintly persons, please abandon all conceptions such as varṇāśrama-dharma, as well as the glories of the practitioner (*sādhaka*), the path of attaining perfection (*sādhana*), the spiritual goal (*sādhya*), righteousness (*dharma*) and unrighteousness (*adharma*), sins (*pāpa*) and virtues (*pūṇya*), bondage (*bandhana*) and liberation (*mukti*)—everything completely—and develop

devotion to the lotus feet of Bhagavān Śrī Kṛṣṇa Caitanya. Therefore, taking a straw in my teeth, I humbly fall at your feet hundreds of times with the utmost humility, imploring you with earnest appeals.

[illegible][illegible]

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